

# THE DIAL

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## HANS CHRISTIAN ANDERSEN.\*

Hans Christian Andersen was a unique figure in Danish literature, and a solitary phenomenon in the literature of the world. Superficial critics have compared him with the Brothers Grimm; they might with equal propriety have compared him with Voltaire or with the man in the moon. Jacob and Wilhelm Grimm were scientific collectors of folk-lore, and rendered as faithfully as possible the simple language of the peasants from whose lips they gathered their stories. It was the ethnological and philological value of the fairy-tale which stimulated their zeal; its poetic value was of quite secondary significance. With Andersen the case was exactly the reverse. He was as innocent of scientific intention as the hen who finds a diamond on a dunghill is of mineralogy. It was the poetic phase alone of the fairy-tale which attracted him; and what is more, he saw poetic possibilities where no one before him had ever discovered them. By the alchemy of genius (which seems so perfectly simple until you try it yourself) he transformed the common neglected nonsense of the nursery into rare

poetic treasure. Boots, who kills the ogre and marries the princess—the typical lover in fiction from the remotest Aryan antiquity down to the present time—appears in Andersen in a hundred disguises, not with the rudimentary features of the old story, but modernized, individualized, and carrying in his shield an unobtrusive little moral. In "Jack the Dullard" he comes nearest to his primitive prototype, and no visible effort is made to refine him. In "The Most Extraordinary Thing" he is the vehicle of a piece of social satire, and narrowly escapes the lot which the Fates seem especially to have prepared for inventors, viz.: to make the fortune of some unscrupulous clown while they themselves die in poverty. In "The Porter's Son" he is an aspiring artist, full of the fire of genius, and he wins his princess by conquering that many-headed ogre with which every self-made man has to battle—the world's envy, and malice, and contempt for a lowly origin. It is easy to multiply examples, but these may suffice.

In another species of fairy-tale, which Andersen may be said to have invented, incident seems to be secondary to the moral purpose, which is yet so artfully hidden that it requires a certain maturity of intellect to detect it. In this field Andersen has done his noblest work and earned his immortality. Who can read that marvellous little tale, "The Ugly Duckling," without perceiving that it is a subtle, most exquisite revenge which the poet is taking upon the humdrum Philistine world, which despised and humiliated him before he lifted his wings and flew away with the swans, who knew him as their brother? And yet, as a child, I remember reading this tale with ever fresh delight, though I never for a moment suspected its moral. The hens and the ducks and the geese were all so delightfully individualized, and the incidents were so familiar to my own experience, that I demanded nothing more for my entertainment. Likewise in "The Goloshes of Fortune" there is a wealth of amusing adventures, all within the reach of a child's comprehension, which more than suffices to fascinate the reader who fails to penetrate beneath the surface. The delightful satire, which is especially applicable to Danish society, is undoubtedly lost to nine out of ten of the author's foreign readers, but so prodigal is he both of humorous and pathetic meaning, that every one is charmed with what he finds, without suspecting how much he has missed. "The Little Sea-maid" belongs to the same order of stories, though the pathos here predominates, and the resemblance to De la Motte

\* THE WORKS OF HANS CHRISTIAN ANDERSEN. Translated from the Danish. New Edition in Ten Volumes. Boston: Houghton, Mifflin & Co.

Fouqué's "Undine" is rather too striking. But the gem of the whole collection, I am inclined to think, is "The Emperor's New Clothes," which in subtlety of intention and universality of application rises above age and nationality. Respect for the world's opinion and the tyranny of fashion have never been satirized with more exquisite humor than in the figure of the emperor who walks through the streets of his capital in *robe de nuit*, followed by a procession of courtiers, who all go into ecstasies over the splendor of his attire.

It was not only in the choice of his theme that Andersen was original. He also created his style, though he borrowed much of it from the nursery. "It was perfectly wonderful," "You would scarcely have believed it," "One would have supposed that there was something the matter in the poultry-yard, but there was nothing at all the matter,"—such beginnings are not what we expect to meet in dignified literature. They lack the conventional style and deportment. No one but Andersen has ever dared to employ them. But then, no one has ever attempted, before him, to transfer the vivid mimicry and gesticulation which accompany a nursery tale to the printed page. If you tell a child about a horse, you don't say that it neighed, but you imitate the sound; and the child's laughter or fascinated attention compensate you for your loss of dignity. The more successfully you crow, roar, grunt and mew, the more vividly you call up the image and demeanor of the animal you wish to represent, and the more impressed is your juvenile audience. Now, Andersen does all these things in print: a truly wonderful feat. Every variation in the pitch of the voice,—I am almost tempted to say every change of expression in the story-teller's features—is contained in the text. He does not write his story, he tells it; and all the children of the whole wide world sit about him and listen with eager, wide-eyed wonder to his marvellous improvisations.

In reading Andersen's collected works (which Messrs. Houghton, Mifflin & Co. have just published in ten handsome volumes), one is particularly impressed with the fact that what he did outside of his chosen field is of inferior quality—inferior, I mean, judged by his own high standard, though in itself often highly valuable and interesting. "The Improvisatore," upon which, next to "The Wonder-Tales," his fame rests, is a kind of disguised autobiography which exhibits the author's morbid sensibility and what I should call the unmasculine character of his mind. To appeal to the reader's pity in your hero's behalf is a daring experiment, and it cannot, except in brief scenes, be successful. A prolonged strain

of compassion soon becomes wearisome, and not the worthiest object in the world can keep one's charity interested through four hundred pages. Antonio, in "The Improvisatore," is too much of a milk-sop to be agreeable, and without being agreeable he cannot, outside of Zola's novels, aspire to the part of a hero. That the book nevertheless remains unfailingly popular, and is even yet found in the satchel of every Roman tourist, is chiefly due to the poetic intensity with which the author absorbed and portrayed every Roman sight and sound. Italy throbs and glows in the pages of "The Improvisatore"—the old vagabond Italy of pre-Garibaldian days, when priests and bandits and pretty women divided the power of church and state. Story's "Roba di Roma," Augustus Hare's "Walks in Rome," and all the other descriptions of the Eternal City, are but disguised guide-books, feeble and pale performances, when compared with Andersen's beautiful romance.

The same feminine sentimentality which in spite of its picturesqueness makes "The Improvisatore" unpalatable to many readers is still more glaringly exhibited in "O. T." and "The Two Baronesses." In "The Story of My Life" the same quality asserts itself on every page in the most unpleasant manner. The author makes no effort to excite the reader's admiration, but he makes constant appeals to his sympathy. Nevertheless this autobiography rivals in historic and poetic worth Rousseau's "Confessions" and Benvenuto Cellini's "Life." The absolute candor with which Andersen lays bare his soul, the complete intentional or unintentional self-revelation, gives a psychological value to the book which no mere literary graces could bestow. I confess, until I had the pleasure of making Andersen's acquaintance, "The Story of My Life" impressed me most unpleasantly. After I had by personal intercourse possessed myself of the clue to the man's character, I judged differently. Andersen remained, until the day of his death, a child. His innocence was more than virginal; his unworldliness simply inconceivable. He carried his heart on his sleeve, and invited you to observe what a soft, tender and sensitive heart it was. He had the harmless vanity of a child who has a new frock on. He was fidgety and unhappy if anybody but himself was the centre of attraction; and guilelessly happy when he could talk, and be admired and sympathized with. His talk was nearly always about himself, or about the kings and princes and lofty personages who had graciously deigned to take notice of him. He was a tuft-hunter of a rare and curious sort; not because he valued the glory reflected upon himself by royal acquaintances, but

because the pomp and splendor of a court satisfied his thirst for the marvellous. A king seemed to him, as to the boy who reads his fairy-tales, something grand and remote; and in invading this charmed sphere, he seemed to have invaded his own fairy-tales, and to live actually in the fabulous region of wonders in which his fancy revelled. He conceived of his life as a fairy-tale, and delighted in living up to his own ideal of living. The very title of his biography in Danish ("Mit Livs Eventyr,") shows this conclusively; and it ought to have been rendered in English "The Fairy-Tale of my Life." "The Story of my Life," as Mr. Scudder has translated it, would have been in the original "Mit Livs Historie," a very common title, by the way, for an autobiography, while "Mit Livs Eventyr" is entirely unique.

The feeling of the marvellous pervades the book from beginning to end. The prose facts of life had but a remote and indistinct existence to the poet, and he blundered along miserably in his youth, supported and upheld by a dim but unquenchable aspiration. He commiserated himself, and yet felt that there was something great in store for him because of his exceptional endowment. Every incident in his career he treated as if it were a miracle, which required the suspension of the laws of the universe for its performance. God was a benevolent old man with a long beard who sat up in the skies and spent his time chiefly in managing the affairs of Hans Christian Andersen as pleasantly as possible; and Hans Christian was duly grateful, and cried on every third or fourth page of his autobiography at the thought of the goodness of God and man. Sometimes, for a change, he cried at the wickedness of the latter, and marvelled with the *naïveté* of a spoiled child that there should be such dreadful people in the world, who should persist in misunderstanding and misrepresenting him. Those who were good to him he exalted and lauded to the skies, no matter how they conducted themselves toward the rest of humanity. Some of the most infamous princes, who had paid him compliments, he embalmed in prose and verse. Frederick VII. of Denmark, whose immorality was notorious, was, according to Andersen, "a good, amiable king," "sent by God to Danish land and folk," than whom "no truer man the Danish language spoke." And this case was by no means exceptional. The same uncritical partiality toward the great and mighty is perceptible in every chapter of "The Fairy-Tale of My Life." It was not, however, toward the great and mighty alone that he assumed this attitude; he was uncritical by nature, and had too soft a heart to find fault with anybody—except those who did not like his books. His world

was the child's world, in which there is but one grand division into good and bad, and the innumerable host that occupies the middle-ground between these poles is ignored. Those who praised what he wrote were good people; those who did not were a malignant and black-hearted lot who would get come up with on the Judgment Day.

We may smile at this simple system; but we all remember the time when we were addicted to a similar classification. That it is a sign of immaturity of intellect is undeniable; and in Andersen's case it is one of the many indications that intellectually he never outgrew his childhood. He never possessed the power of judgment that we expect in a grown-up man. His conversation was always personal and singularly *naïve*. His opinions on social and political questions were quite worthless. And yet in spite of all these limitations he was a poet of rare power; nay, I may say in consequence of them. The vitality which in other authors goes toward intellectual development, produced in him strength and intensity of imagination. Everything which his imagination touched it invested with life and beauty. It divined the secret soul of bird and beast and inanimate things. His hens and ducks and donkeys speak as hens and ducks and donkeys would speak if they could speak. Their temperaments and characters are scrupulously respected. Even shirt-collars, gingerbread men, darning-needles, flowers, and sunbeams, he endowed with rational physiognomies and speech, consistent with their ruling characteristics. This personification, especially of inanimate objects, may at first appear arbitrary; but it is part of the beautiful consistency of Andersen's genius that it never stoops to mere amusing and fantastic trickery. The character of the darning-needle is the character which a child would naturally attribute to a darning-needle, and the whole multitude of vivid personifications which fills his tales is governed by the same consistent but dimly apprehended law. Of course, I do not pretend that he was conscious of any such consistency; creative processes rarely are conscious. But he needed no reflection in order to discover the child's view of its own world. He never ceased to regard the world from the child's point of view, and his personification of an old clothes-press or a darning-needle was therefore as natural as that of a child who strikes the chair against which it bumped its head. In the works of more ambitious scope, where this code of conduct would be out of place, Andersen was never wholly at his ease. As lovers, his heroes usually cut a sorry figure; their milk-and-water passion is described, but it is never felt. They make themselves a trifle ridiculous by

their innocence, and are amusing when they themselves least suspect it. Likewise, in his autobiography, he is continually exposing himself to ridicule by his *naïve* candor, and his inability to adapt himself to the etiquette which prevails among grown-up people. Take as an instance his visit to the Brothers Grimm, when he asked the servant girl which of the brothers was the more learned, and when she answered "Jacob," he said "Then take me to Jacob." The little love affair, too, mentioned on page 69, seems to have been of the kind which one is apt to experience during the pinafore period; a little more serious, perhaps, but yet of the same kind. It is in this vague and impersonal style that princes and princesses love each other in the fairy-tales; everything winds up smoothly, and there are never any marital disagreements to darken the honeymoon. It is in this happy, passionless realm that Andersen dwells, and here he reigns supreme. For many years to come the fair creatures of his fancy will continue to brighten the childhood of new generations. No rival has ever entered this realm; and even critics are excluded. Nevertheless, Andersen need have no fear of the latter; for even if they had the wish, they would not have the power, to rob him of his laurels.

HJALMAR H. BOYESEN.

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MR. GAY'S BIOGRAPHY OF JAMES MADISON.\*

If it were possible for the ghost of James Madison to return to the shores of America and be the honored guest at a banquet presided over by Mr. Sidney Howard Gay, his toast would doubtless be, "Our friends, the enemy." It impressed that the measure of his own fame had been lessened by the assaults of an opposition strengthened by hostile time, yet the courtesy born of a gentle spirit would constrain him to tip his glass with dignified cordiality. Further than this, the companionship of the brilliant writers of the prevailing political school could scarcely move him. He could not mistake the character of his surroundings, or of the revolution that had brought into prominence the political theories of a great rival, and consigned to the dust-bin of the antebellum past the doctrines that he and his friend Jefferson had formulated and incorporated in the democratic text-book of the United States. The imagination follows him as he studies the present; hears the emphatic dissent from the recent construction of the Constitution

which substitutes a government of unlimited powers for one of enumerated powers, and creates a sovereignty distinct from that of the people; hears the prophecy of the subversion of civil liberty through centralization, and the abandonment of the agency of local government; and witnesses the evidence of disappointment and grief when at last the fact is made plain that the presiding genius is the genius of Hamilton. It is not the statesmanship of Madison, "Father of the Constitution," but the statesmanship of Hamilton, that is exalted by the historians who, in their zeal, have transferred to their hero even a part of the glory of one who was

"Great in his triumphs, in his retirement great."

The change is radical as well as general. The power of the centripetal force touches everything, and the Hamiltonians most truly represent the new order. This is the test; by this standard are our historical characters judged. To the influence of this revolution and drift of opinion, rather than to "inscrutable fate," must be attributed the selection of one trained in the new school to write a biography of Madison. If any object that it is an opponent who sits in judgment, let him show that belief is essential to good work, or forever after hold his peace. Has not modern journalism exploded that old-fashioned notion? Do not the critical requirements of the present age exclude sympathy and the opinion that man is ever moved by patriotic and unselfish motives? At the risk of being thought an old fogey, let me say that I believe that the prevalent method is open to the objection that, in striving for the form, something of the spirit of truth is sacrificed. "History," we are told by Cervantes, "is a sacred subject, because the soul of it is truth; and where truth is, there the divinity will reside." But without belief in principles, without sympathy with a subject, and without faith in man, how can one find out the invisible, that internal sense of justice of which principles are born? The absence of these in historical writers of the critical school, yields only seeming impartiality which is after all deceptive and too often unjust.

These prefatory remarks perhaps sufficiently indicate the ground of objection to this new biography. The judgment is the judgment of an opponent. Base motives are attributed to Madison in political action after he had incurred the displeasure of Hamilton. Before that, his great services to his country in preparing the way for a more perfect Union, in the formation of the Constitution, and in recommending it to the people, are fairly and judiciously set forth. But later, the statesman Madison is made to give place to the ambitious and insincere politician Madison. We are prepared for the change by an expression of

\* JAMES MADISON. By Sidney Howard Gay. (American Statesmen Series). Boston: Houghton, Mifflin & Co.

doubt as to the depth of Madison's convictions on the subject of removals from office. He held that the power of removal from office belonged to the President, and expressed the opinion that the abuse of the power in "the wanton removal of meritorious officers would subject the President to impeachment and removal from his own high trust." The comment of the biographer is, that "Mr. Madison believed, at least, that he believed," in these lofty principles; but he fails to refer to any act that impeaches the sincerity of the belief. Mr. Madison is also charged with insincerity and political trickery in the recommendation of Freneau to appointment to a clerkship. But the entire letter to Governor Randolph, from which Mr. Gay quotes, does not justify the criticism.

The reader of Mr. Gay's book will not fail to see that the opinion which the author entertains of Madison is pretty much the same as that entertained by Hamilton during the fifteen years of fierce party warfare that followed the organization of the government under the Constitution. Liberal quotations are made from the great Federalist to sustain his views. We are told that —

"Up to the time of the meeting of the First Congress, there had always been perfect accord between them, and Hamilton accepted his seat in the Cabinet 'under the full persuasion,' he said, 'that from similarity of thinking, conspiring with personal good will, I should have the firm support of Mr. Madison in the general course of my administration.' But when he found in Madison his most determined opponent, either open or covert, in the most important measures he urged upon Congress—the settlement of the domestic debt, the assumption of the debts of the States, and the establishment of a national bank,—he was compelled to seek for other than public motives for this opposition. 'It had been,' he declared, 'more uniform and persevering than I have been able to resolve into a sincere difference of opinion. I cannot persuade myself that Mr. Madison and I, whose politics had formerly so much the same point of departure, should now diverge so widely in our opinions of the measures which are proper to be pursued.'"

Beyond coöperation in an effort to strengthen government under the Confederation, and in advocating the Constitution before the people, there was no warrant for Hamilton's accusation. He believed in a monarchial form of government; Madison, in a republican. He abated none of his admiration for England, her institutions, and the political methods of her public men; Madison disliked these, and, grateful to our allies in the hour of sore distress, bestowed his affections upon the French. His training had been in the marts of commerce; Madison's, in the midst of an agricultural people. His birth and early education made him cosmopolitan; Madison, though American in spirit, had before him the traditions of a great common-

wealth, and was charged in his representative capacity with the duty of presenting the claims of his constituents, in order that they might share equitably in the adjustment of the claims of the States and of the general creditors. His was the genius of a man of action; Madison's, of a philosopher who loved the paths of peace. Thus differing, it was inevitable that, when parties were formed after government was inaugurated, they should separate and go their several ways. That old friends who had found points of agreement in theory when they had a common purpose very much at heart, should in the heat of party warfare misjudge each other, was to be expected; but it is not the duty of a biographer to approve and perpetuate an unjust judgment.

This alleged change in Madison's political opinions and associations is commented on through many pages. The following passages invite our attention:

"The Anti-Federal party was growing gradually stronger in Virginia as in all the Southern States; most of Madison's warmest personal friends, as well as Jefferson, were of that party. What chance would he have in the public career he had marked out for himself if his path and theirs led in opposite directions? \* \* \* The appointment of Freneau to office at Madison's request, followed by the almost immediate appearance of a violent party organ, edited by this clerk in Mr. Jefferson's department, was quite enough to raise an outcry among the Federalists; and Madison's explanation, when it came to be known, of his share in that business, did not add to his reputation either for frankness or political rectitude. Perhaps it was at first more the seeming want of frankness that disgusted his old friends. They could have more readily forgiven him had he openly declared that he had gone over to the enemy, instead of professing to find in the Constitution sufficient ground for hostility to their measures. These constitutional scruples they sometimes thought so thin a disguise of other motives as to be better deserving of ridicule than of argument." (Pp. 182-3.)

"He may have really believed that the holders of a large public debt and the owners of a great national bank, through which the monetary affairs of the country could be controlled, were aiming to lay hold of the government. If all this were true, imminent peril was impending over republican institutions. The inconsistency of which Hamilton accused Madison was therefore not necessarily a crime. It might even be a virtue, etc. \* \* \* He seemed, at any rate, to be animated by something more than the proverbial zeal of the new convert. If it was not always shown in debate, it lurked in his letters. Anything that came from the Secretary, or anything that favored the Secretary's measures, was sure to be opposed by him." (Pp. 188-9.)

And again:

"There had been no change of political principles either in the party he had left or the party he had joined; but each was striving with all its might to adapt the old doctrines to the altered condition of affairs under the new Union. The change was wholly in Mr. Madison. That which had been white to him was now black; that which had been black was now as the driven snow. Why was this? Had he come to see that in all these years he had been wrong? Or had he suddenly learned, not that he was wrong, but that he

had mistaken a straight and narrow path for the broad road which would lead to the goal he was seeking? These are not pleasant questions. He had served his country well; one does not like to doubt whether it was with a selfish rather than a noble purpose. But of any public man who changed front as he changed, the question always will be—what moved him? Not to ask it in regard to Madison is to drop out of sight the turning-point of his career; not to consider it is to leave unheeded essential light upon one side of his character. For his own fortunes the choice he made was judicious, if to 'gain the whole world' is always the wisest and best thing to do. He gained his world, and was wise and virtuous in his generation according to the vote of a large majority. \* \* \* But history, in the long run, weighs with even scales; and the verdict on Madison's character usually comes with that pitiful recommendation to mercy from a jury loth to condemn." (*Pp. 191-2.*)

It would be much more to the purpose to cite chapter and verse in proof of the alleged change of political opinion. But our author is superior to any claims of fair dealing; he prefers to dogmatise—to color the glass after his own mind. It is true that Madison classed himself as a Federalist in 1787-8, when the work of forming and adopting a Constitution was in hand, in contradistinction to those who were opposed to the Constitution and to a national government. But it is also true that this change I am considering is based upon his refusal to support the financial views of the Secretary of the Treasury. The questions were questions of policy, about which men might honestly differ. They arose after the Federal government was inaugurated, when a new system was to be adapted to a Constitution which nearly one-half of the people believed would ultimately subvert their liberties. "We are in a wilderness," wrote Madison, in July, 1789, "without a single footstep to guide us. It is consequently necessary to explore the way with great labor and caution." This language is the key to his course. Shall he be charged with inconsistency because he refused to follow, as a guide, Hamilton, who was a monarchist in theory and had little faith in the Constitution as it stood? He had a better right than the other to declare the meaning of the fundamental law. It was important to disarm the disunionists in the beginning—to reconcile a powerful minority to the new government. Therefore he took early opportunity to bring forward amendments to the Constitution which provoked the sneers of Fisher Ames and other Federalists. They "may serve," said he, "the double purpose of satisfying the minds of well meaning opponents, and of providing additional guards in favor of liberty. \* \* \* Whenever there is an interest and power to do wrong, wrong will generally be done, and not less readily by a powerful and interested party than by a powerful and interested prince." His policy, as

shown by his correspondence with Mazzei, Governor Randolph, and others, was to avoid the "inconveniences of relaxed government" and the dangers of power in the hands of few. "It is of infinite importance to the cause of liberty," said he, "to ascertain the degree of it which will consist with the purposes of society." He thought this could best be done by a mildly conservative administration; Hamilton, by force.

One will search the speeches and letters of Mr. Madison, during the administration of Washington, in vain for any utterance inconsistent with patriotic motives. He certainly was regarded as the chief statesman of the day, and, as such, received the highest proofs of Washington's confidence. "He is our first man," wrote Fisher Ames—and this when he and Ames were in opposition daily on the questions of revenue which receive so much attention from Mr. Gay. His views conformed with those expressed by him before and during the sitting of the Constitutional Convention; and in this fact there is no warrant for the charge of desertion of party. Mr. Madison exerted himself to the limit of his great powers to shape legislation in accordance with his views of public policy, but was defeated through the skillful management of Hamilton. The dire distress on the one hand, and the indifference of foreign powers to the new Republic on the other, were conditions that proved to be powerful aids to the Secretary of the Treasury. Madison's speeches show his ability, and his correspondence the spirit that actuated him. Mr. Gay's charge invites a reference to his letters.

"The House of Representatives has been chiefly employed of late on the Report of the Secretary of the Treasury. \* \* \* The plan which it proposes is in general well-digested, and illustrated and supported by very able reasoning. It has not, however, met with universal concurrence in every part. I have myself been of the number who could not suppress objections. I have not been able to persuade myself that the transactions between the United States and those whose services were most instrumental in saving their country did, in fact, extinguish the claims of the latter on the justice of the former; or that there must not be something radically wrong in suffering those who rendered a bona fide consideration to lose seven-eighths of their dues, and those who have no particular merit towards their country to gain seven or eight times as much as they advanced. In pursuance of this view of the subject, a proposition was made for redressing, in some degree, the inequality. After much discussion a large majority was in the negative.

"The subject at present before a committee of the whole is the proposed assumption of the State debts. On this, opinions seem to be pretty equally divided. Virginia is endeavoring to incorporate with the measure some effective provision for a final settlement and payment of balances among the States. Even with this ingredient, the project will neither be just nor palatable if the assumption be referred to the present epoch, and by that means deprives the States who have

done most of the benefit of their exertions. We have accordingly made an effort, but without success, to refer the assumption to the state of the debts at the close of the war. This would probably add one-third more to the amount of the debts, but would more than compensate for this by rendering the measure more just and satisfactory. A simple, unqualified assumption of the existing debts would bear particularly hard on Virginia. \* \* \* The payment of the balances among the States will be a fresh source of delay and difficulties. The merits of the plan, independently of the question of equity, are also controvertible, though on the other side there are advantages which have considerable weight." (*Letter to Edmund Pendleton, March 4, 1790.*)

Three days later, referring to these schemes in a letter to Dr. Rush, he said:

"Indeed, it seems scarcely possible for me even to be persuaded that there is not something radically immoral, and consequently impolitic, in suffering the rewards due for the most valuable of all considerations, the defence of liberty, to be transferred from the gallant earners of them to that class of people who now take their places. It is equally inconceivable, if the new Constitution was really calculated to attain more perfect justice, that an exposition of it can be right which confirms and enforces the most flagrant injustice that ever took place under the old."

April 17, 1790, to James Monroe:

"The Eastern members talk a strong language on the subject. They avow, some of them at least, a determination to oppose all provision for the public debt which does not include this, and intimate danger to the Union from a refusal to assume. We shall risk their prophetic menaces if we should continue to have a majority."

It was given out that the deferred debt was to be taken up, and the speculators, who had already amassed fortunes at the expense of the poor holders, sent their agents into the remote sections to buy up the certificates. "These and other abuses," said Mr. Madison, "make it a problem whether the system of the old paper under a bad government, or of the new under a good one, be chargeable with the greater substantial injustice. The true difference seems to be, that by the former the few were the victims to the many; by the latter, the many to the few."

Mr. Hamilton's scheme for a bank met with most determined opposition from Madison and his friends.\* "The arguments in favor of the measure rather increased my dislike to it, because they were founded on remote implications which strike at the very essence of the

government, as composed of limited and enumerated power," he said. And later, when it had succeeded: "Of all the shameful circumstances of this business, it is among the greatest to see the members of the Legislature who were most active in pushing this job openly grasping its emoluments. Schuyler is to be put at the head of the Directors, if the weight of the New York subscribers can effect it. Nothing new is talked of here. In fact, stock-jobbing drowns every other subject. The Coffee-House is in an eternal buzz with the Gamblers." Since these primitive days, legislators have followed the getting of money and power by such schemes with even greater ardor, and perhaps few public men share in Madison's disgust.

Hamilton's report on Domestic Manufactures, which first advanced the view that Congress had power, under the clause in the Constitution relative to the general welfare, to raise taxes and appropriate money for their promotion, provoked the wrath of his political opponents. Mr. Madison wrote:

"It broaches a new Constitutional doctrine of vast consequence, and demanding the serious attention of the public. I consider it myself as subverting the fundamental and characteristic principle of the government; as contrary to the true and fair, as well as the received construction, and as bidding defiance to the sense in which the Constitution is known to have been proposed, advocated and adopted. If Congress can do whatever in their *discretion* can be *done by money*, and will promote the *General Welfare*, the government is no longer a limited one, possessing enumerated powers, but an indefinite one, subject to particular exceptions."

Thus the differences between the two leaders were radical and irreconcilable.

The French Revolution added to the political complications, and intensified the feeling between the contending leaders. The relations between Jefferson and Madison, always cordial, now became closer than ever before. "Madison," wrote Ames, as early as 1789, "is very much Frenchified in his politics," and the echoes from the shores of France several years later, when the people were revenging the tyranny and crimes of ages, strengthened his sympathy for our gallant allies. Republicans and Federalists were moved by party passions to commit political blunders which are still fruitful topics of discussion to historians and statesmen. The Resolutions of 1798 had a wider influence and led to more disastrous results than the Alien and Sedition Laws, but an impartial mind will not credit their authors with less patriotism than their opponents. Mr. Madison lived long enough to explain his own part to the satisfaction of his countrymen. The patriotism that distinguished his public career, and the language of his correspondence when he was living in retirement, disprove the

\* "I wished to hear the debates of the House of Representatives, and went down and found Madison up. He had got through the introductory part of his speech, which was said to be elegant. The ground I found him on, was the equity power of government in regulation of property, which he admitted in the fullest manner, with this exception, when the State was no party. The United States owe justly and fairly the whole amount of the Federal debt. The question then is, to whom do they owe it? In this question they are not interested, as the amount is the same, let who will receive it. The case of the original holder admits of no doubt. But what of the speculator, who paid only a trifle for the evidences of debt? The end, however, of his speech produced a resolution to the following effect: That the whole should be funded; but that in the hands of speculators at the highest market price only, and the surplus to the original holder who performed the service."—*William Macay.*

statement of Mr. Gay that "he was a Virginian before he was a Unionist."

Judged by the standard of this biographer, the most prominent leaders of the different parties, and especially many of the eminent leaders of the great anti-slavery party of which he was a member, could be charged with gross inconsistency and disloyalty to the Union, if the assertion of the Rights of the States implies that. It is not necessary to particularize. The fact is, there is a wide difference between a party in opposition and a party charged with the responsibility of administering the government, which the philosophical reader of history is pretty apt to keep in mind when determining the character of a party as well as when forming his estimate of men. It has not been my purpose to consider the relative merits of the policies respectively advocated by Hamilton and Madison, but merely, within the space assigned to me, to comment dispassionately on the partizan bias and injustice that seriously impair the value of this new biography. That Mr. Madison had defects of character that unfitted him for executive responsibilities of great magnitude, and that a false theory as to the relations of the United States to foreign governments, shared in common by him and Jefferson, brought this government into grave complications at home as well as abroad when they were in power, are generally accepted facts. But that he was unpatriotic in his ambition, and guilty of chicanery, no candid student of history will accept as true.

I am moved to add a few words from a description of Madison by that eminent Federalist, Fisher Ames, valuable as the estimate of a contemporary who was a devoted adherent of Hamilton. They were both members of Congress and participated in the debates on the financial measures proposed by the Secretary of the Treasury:

"Madison is cool, and has an air of reflection, which is not very distant from gravity and self-sufficiency. In speaking, he never relaxes into pleasantries, and discovers little of that warmth of heart which gives efficacy to George Cabot's reasoning, and to Lowell's. His printed speeches are more faithful than any other person's, because he speaks very slow, and his discourse is strongly marked. He states a principle and deduces consequences with clearness and simplicity. Sometimes declamation is mingled with argument, and he appears very anxious to carry a point by other means than addressing their understandings. He appeals to popular topics, and to the pride of the House, such as that they have voted before, and will be inconsistent. I think him a good man and an able man, but he has rather too much theory, and wants that discretion which men of business commonly have." \* \* \*

"He is probably deficient in that fervor and vigor of character which you will expect in a great man. He is not likely to risk bold measures, like Charles Fox, nor even to persevere in any measures against a firm opposition, like the first Pitt. He derives from nature an excellent understanding, however, but I think he excels

in the quality of judgment. He is possessed of a sound judgment, which perceives truth with great clearness, and can trace it through the mazes of debate without losing it. He is admirable for this inestimable talent. As a reasoner, he is remarkably perspicuous and methodical. He is a studious man, devoted to public business, and a thorough master of almost every public question that can arise, or he will spare no pains to become so, if he happens to be in want of information. What a man understands clearly, and has viewed in every different point of light, he will explain to the admiration of others, who have not thought of it at all, or but little, and who will pay in praise for the pains he saves them. His clear perception of an argument makes him impressive, and persuasive sometimes. It is not his *forte*, however. Upon the whole, he is a useful, respectable, worthy man, in a degree so eminent that his character will not sink. He will continue to be a very influential man in our country. Let me add, without meaning to detract, that he is too much attached to his theories for a politician. He is well versed in public life, was bred to it, and has no other profession. Yet, may I say it, it is rather a science, than a business, with him."

Turning from this faithful pen-picture by a generous and manly opponent, to the scenes in which James Madison was so conspicuous, I fail to find in word or deed of his any justification for the statement of our biographer that "the verdict on Madison's character usually comes with that pitiful recommendation to mercy from a jury loth to condemn." On the contrary, despite the adverse judgment of recent historical writers, his fame is untarnished and secure, even as described in the quaint lines of the famous old bard which crowd upon the memory:

"For on that other side I see  
Of that hill which northward ley,  
How it was written full of names  
Of folke, that had afore great fames  
Of old time, and yet they were  
As fresh as men had written hem there  
The self day, or that hour  
That I on hem gan to poure."

WM. HENRY SMITH.

#### THE SOCIALISM OF TO-DAY.\*

Adolf Held, one of the leading "Socialists of the Chair" of Germany, gave this as the fundamental principle of Socialism: "That duties of the individual towards the community, even in the field of political economy, must find expression in law (*zum gesetzlichen Ausdrucke kommen*)."<sup>1</sup> Mr. Rae appears at first sight to add another idea to this definition, when he says (p. 19): "It is not only a theory of the state's action, but a theory of the state's action founded on a theory of the laborer's right." The two definitions are not so far apart, however, as they seem. Professor Held does not make it include all legal control

\* CONTEMPORARY SOCIALISM. By John Rae, M.A. New York: Charles Scribner's Sons.

of economical relations, but the control of economical *duties* by law. And as these duties are for the most part—but not all—the duties of employers to employed, of capitalists to laborers, of rich to poor, Mr. Rae's definition is near enough correct. As a practical question, and in the minds of the majority of people, socialism is a form of labor movement; it would hardly be too much to say that in the minds of most, socialism and the labor movement are identical.

The different phases or forms of this movement are discussed by Mr. Rae in the several chapters of his book; three of them are devoted to the three leading exponents of socialism—Lassalle, Marx, and Carl Marlo (Winkelblech); three others respectively to the "socialists of the chair," the Christian Socialists, and Russian Nihilism: the discussion is summed up in a chapter entitled "Socialism and the Social Question"; while the closing chapter is devoted to the theories of Henry George, although he is not a Socialist, "because his doctrines are in many respects closely allied with those of socialism, and because he has done more than any other single person to stir and deepen in this country [England] an agitation which, if not socialistic, at least promises to be a mother of socialism."

In these chapters we note a certain lack of consecutiveness; which results no doubt from the fact that (as is stated in the preface) some of them are reprinted from the "Contemporary Review" and the "British Quarterly." For even if more than two-thirds of the work appear now for the first time, there is nevertheless a certain disadvantage in the necessity of incorporating in a treatise which is both systematic and historical, papers which were written independently, each having a completeness and unity of its own. The result is a treatise which lacks unity—whether in a systematic or an historical point of view. It contains nearly all that we should desire, and the several parts are admirable in expression and thought; but the reader fails to get from it as a whole a clear idea of the historical growth of socialism, or of its philosophical character and relation to political economy.

For example, we have several allusions to the growth of socialism out of the philosophy of the "Young Hegelians"; and in the chapter on Karl Marx this idea is elaborated at some length. It is a very interesting point, and one which a communication from Mr. Rae in the London "Academy" shows to be original with him. Nevertheless, the nature of this filiation is not distinctly brought out—it is nowhere stated who the Young Hegelians were, or what were their distinctive doctrines: so that their development of these into socialism is not made

intelligible. The relation of socialism to economical discussion is better elaborated in the admirable chapter upon "Socialism and the Social Question"; but if this had been clearly stated at the outset, it would have materially aided the special discussions which follow, and might have saved some repetitions.

The defect here noted is still more serious from an historical point of view. The relation of the two great prophets of socialism—Lassalle and Marx—is wholly obscured by the singular arrangement which places first in order the one who came last in time. Of Lassalle we read: (p. 60) "German socialism is—it is hardly too much to say—the creation of Ferdinand Lassalle." Perhaps this is true of the socialism of the present generation; for this brilliant man seems to have had the most fertile mind, and to have exercised the most powerful influence of all socialistic writers. Nevertheless, the next chapter shows that Karl Marx was actively engaged in socialist propaganda long before Lassalle entered the field at all. The career of Marx overlapped that of Lassalle at both ends. But no intellectual connection is pointed out between them. Perhaps there was none. Perhaps both were alike children of the "Young Hegelian" movement. But at any rate it would have been well, it would seem, to place that movement first which was first in time. Indeed, the three first chapters are so lacking in interdependence, that we should advise the reader to begin (after the introduction) with the chapter upon Marx, which is earliest in time, and which likewise gives most information as to the philosophical genesis of the movement; then to read the interesting chapter upon "The Federalism of Carl Marlo"—a wholly new subject to most of us; after which he will be better prepared to understand Lassalle, whose active career came in 1861-4. Better even than this it would have been, if Mr. Rae had not given his chapters these personal headings, but had traced the successive stages of the socialistic movement, first in the young Hegelian philosophy and the early years of Marx; then in the works of Marlo; then in the career of Lassalle; after which the later career of Marx, and the history of the "International" would have come in appropriately. The two chapters which follow, upon the Socialists of the Chair, and the Christian Socialists, are so special in their character that no harm is done by their standing outside of the main historical sketch.

It is rather ungracious, however, to find fault with a book which has treated the subject so fully and with such sound judgment, because it follows a different arrangement from that which we should prefer. Apart from what we may call its theoretical portion—the chapter

above mentioned, and that on Russian Nihilism—the two closing chapters contain a very sound and serviceable discussion of the present phase of the question.

The question is asked, in the Introduction, whether socialism is allied to democracy; and it is shown (p. 20) that American democracy has no affinity with socialism. "Democracy has been in full bloom in America for more than a century, and there are no traces of socialism there except among some German immigrants of yesterday." European democracy, on the other hand, which "sprang from very different antecedents, and possesses a very different character," "has a tendency only too natural towards socialism." It is a serious question for us Americans, whether our democracy, of the English type, is not being gradually and insidiously infected with the virus of Continental democracy; and in view of the probable growth of that phase of democracy which is likely to be accompanied by socialism, the want begins to be felt among us "of a rational and discriminating theory of the proper limits and sphere of public authority" (p. 11).

Here we must recognize at the start that there can never be hard and fast lines of definition in practical politics. There will always, in every free state, be a Federalist party, which believes in a vigorous exercise of state power; and a Democratic party, which would narrow the exercise of this power as much as possible; and true statesmanship will follow a path which fluctuates between these extremes. We may therefore be satisfied for the present with the judgment expressed in the following excellent passage, with which we will close (p. 370):

"In fact, a State cannot divest itself of a distinct social mission, and we need not be surprised that this mission should have extended its operations as industrial society has got more complex and interdependent, and the growing democratic spirit has forced the condition of the people into more constant public consideration. Many persons seem to be puzzled and alarmed by the prevalence of this tendency in our recent legislation. They are ready to condemn it as socialistic for no better reason than that it interferes with absolute freedom of contract, or of property, or of competition, in the interest of the poorer orders of society; but in reality it is broadly separated from socialism by the fact that it has never sought to substitute the political providence of the State for the keen and responsible and instructed providence of individuals themselves; that it has always placed individual responsibility rather than social and political organization in the front of its ideal, and has put restraints on freedom only as exceptional and occasional correctives designed to elicit rather than supersede the personal industry, thrift, and responsibility of the classes in whose behalf it intervened."

W. F. ALLEN.

#### PSYCHOLOGY AND EDUCATION.\*

A practical treatise upon mental science, to one familiar only with the books of former generations on this subject, may well seem a paradox. Speculative philosophy—and most mental science has been of this nature—has a strong fascination for mature minds of a certain cast, but it has not seemed to have any very near or direct bearing upon human affairs, and its devotees have been looked upon as curious dreamers, or as spinners of theories too fine to be woven into fabric for creatures more tangible than disembodied spirits. It is but a short time since experimenters in electricity were but mere toyers, with a strange, subtle, elusive force, that would play weird pranks for the delight of the curious. Electrical apparatus was but a collection of playthings. Still, all this playing and curious experimenting was but preliminary to many useful applications of this universal force. And thus is it with the abstract thinkers who have been analysing and classifying the faculties of the human soul. It may now, without great impropriety, be said that Psychology is an art as well as a science.

The practical phase of this inquiry into the soul life, however, has sprung up somewhat recently, from the utterance of certain extreme views that savored not a little of heresy. Most writers have looked upon the soul as having an existence so distinct from that of the body, that the seeming reflex action of bodily upon mental states was only seeming, not real. The old maxim of "*sana mens in corpore sano*" was occasionally quoted with approbation, but chiefly as a text for the advocates of physical culture. Of late, however, there has sprung up a school of physiological psychologists, extremists in the opposite direction, who trace all psychical phenomena to fibrous vibrations of the nervous system and brain; making thought like heat, only a mode of motion. This materialistic view has been put by Huxley and some other English physicists in a rather forcible way; and while vigorously controverted by thinkers and writers no less able and distinguished, the discussion has thrown new light upon the whole subject.

It is now generally conceded that no proper and thorough study of the mind can be made without taking into account its relation to the body. The fact that the body is the home of the soul, that the soul can only manifest itself through the bodily organs, and that physical conditions promote, retard, and direct the soul's activities, can no longer be ignored. A purely speculative philosophy, dealing with the abstractions of space, time, cause, and the other

\* OUTLINES OF PSYCHOLOGY, WITH SPECIAL REFERENCE TO THE THEORY OF EDUCATION. A text-book for colleges. By James Sully, M.A. New York: D. Appleton & Co.

elements of thought, may be a pleasant and healthy occupation for persons of leisure whose tastes run that way, but it can have little to do with the hard facts of daily life or with the true growth and healthy action of a human being. Body and mind must be studied together, and in their relation to each other, if we are to know much about either. Mental science has come to be thought essential to the teacher, but it should be the science of both body and mind, for the teacher can only reach the soul of his pupils through their bodily senses, and it is only by bodily acts that he can read their mental condition.

Mr. Sully, in his "Outlines of Psychology," treats the subject from this stand-point, recognizing the dual nature of man. The work is not controversial, nor does it incline to extremes. "That the soul has its own free and self-determined element of existence, is recognized; and at the same time its intimate, and in many respects inseparable, relation to the body is assumed. He thus cautiously states his ground:

"While following the traditional lead in claiming for psychology a place apart from the physical sciences, as the fundamental moral science, I follow the modern tendency to supplement the properly psychological study of mind by the physiological study of its nervous condition and concomitants."

Psychology is classed as a theoretical, as distinguished from a practical, science, since a theoretic science concerns itself about things as they are, and their genesis, whether natural or historical. In the practical sciences, we consider how things should be or how we would have them to be. But as the artist and the artisan must know something of the real nature of the material in which they are to work, so those "practical sciences which aim at guiding or influencing our thoughts, feelings, or actions, must have their footing in psychology." Hence there is a close relation between the theoretic and practical.

The functions of the human soul are Knowing, Feeling, and Willing. If these are not purely automatic functions, which none but extreme materialists hold, then there must be a science which affords a basis for their guidance. Psychology is that science. Hence the orator, the legislator, and the educator should know the properties and laws of the human mind. Particularly is this true of the educator, for his is the only science "which is engaged in guiding or controlling the whole of mind."

The work bears strongly upon the subject of education, and keeps the teacher constantly in view. Every theoretic chapter is followed and made complete by a succinct statement of the bearing of the principles enunciated upon education. Of special importance to the teacher is a just view of the place of memory in the

process of education. So great has been the diversity of opinions as to the extent to which this faculty should be cultivated, that the young teacher may well be excused who falls into some perplexity in regard to it. In the Chinese system, it is made the chief, if not the only, object to train the memory to the highest degree possible; while in our system the memory is left largely to look out for itself, the great effort being to sharpen the powers of observation and to train the reasoning faculties. Both ideas are right, and both are wrong. Education is not the training of one faculty. The product of such training is not development—it is skill, and skill is mechanical. It is true, however, that if either faculty is to be ignored in methods of education, the memory is more likely than the reasoning faculty to grow spontaneously. In other words, it is impossible to do anything whatever for the mind's development, without, incidentally at least, giving some training to the memory, though this training may be very unmethodical and inadequate. Kant observes: "The understanding has as its chief auxiliary the faculty of reproduction." The elements of a judgment, or those employed in a process of reasoning, must be brought out by the reproductive imagination (*i. e.*, the memory). So there can be no reasoning without memory. But, as our author observes, this is not what we mean when we talk of a subject exercising the memory. "We refer to those subjects which have to do mainly with the particular and the concrete, and which appeal but little to the understanding. Such subjects are natural science, in its simpler or descriptive phase, geography, history, language, and the higher departments of literature." Hence these subjects should be so treated as to give the memory systematic and needed training. Their value as culture studies lies largely in their adaptability to this purpose. At the same time, we are to bear in mind that "to acquire any amount of knowledge respecting the particular and concrete is not to be educated. Perfect knowledge implies the taking of the particular or concrete into the general, the connecting of a variety of particulars under a universal principle. It follows that memory may be over stimulated." The great difference in the natural abilities of pupils requires careful attention, and the finest exercise of judgment is required in determining how much time and energy should be given in individual cases to pure memory work.

There is, however, a rational basis for memory that in these latter days has largely superseded the old methods by systems of mnemonics, rhymes, alliteration, etc., and that is the apprehended relations between the facts or the ideas learned. "The more things are connected in

their natural relations, the less will be the task imposed on the verbal memory. So the wise teacher not only exercises the pupils by requiring concentration and repetition, but he will exercise his own skill in grouping and arranging. He will economize attention by selecting what is important and overlooking what is unimportant, and he will lead the children to make such selections for themselves.

Much has been made of late years of the "natural method" of teaching various subjects, more especially languages. It consists chiefly in an effort to follow the "method of discovery," that is to say, the way in which a child learns, beginning in his infancy, or the way in which the race may be supposed to have attained its present state of knowledge. Like many other new and useful thoughts, it has been carried to an extreme from which the inevitable reaction will be too apt to carry it back to the opposite extreme. The true corrective for all partial or irrational methods of instruction lies in a profound study of the mind as it actually works out its ends, and of the historical development of systems. How far the inductive and how far the deductive methods are to be carried, how they blend and coöperate, are important practical questions. On this point, our author makes some pointed and useful suggestions.

"All sciences as they progress tend to grow deductive. This is illustrated in the growing application of mathematics, or the science of quantity, to the physical sciences. It holds good, however, of all branches of science. Thus, for example, it applies to grammar and the science of language. At first, men had to observe and analyze the facts, the various forms and connections of words, as used in every-day speech, and to discover the laws which govern them. But the laws once reached, the science takes on a deductive form, that is, sets out with definitions and principles and traces out their results."

From these principles, or observed facts of historical development, the conclusion is reached :

"The proper order of exposition, or the method of teaching, may deviate from the natural order of arriving at knowledge by the individual mind left to itself. In other words, the 'method of instruction' differs from the 'method of discovery,' though the natural order should never be lost sight of, while it may be unnecessary to re-travel over all the inductive steps by which the race has arrived at these principles."

Enough, perhaps, has been given to illustrate the practical turn which is given to every subject treated in this work. Selections might be made from the chapters on the Emotions and on the Will, all suggestive of wise methods to the thoughtful reader. We find no startling statements, no extreme views. The tone throughout is rather conservative, and yet all that is valuable in the utterances of the physiological psychologists is given due place and weight. The language is clear and sufficiently concise, quite free from the burden of abstract and technical phraseology that appear so for-

bidding in many works of this kind. Nominalism, realism, and conceptualism, are relegated to a brief page of historical review. While the work cannot be read without close and painstaking thought, it is one that may do much towards promoting a more general interest in a subject that has been hitherto confined chiefly to the class-room and cloister.

J. B. ROBERTS.

#### SOME RECENT FRENCH NOVELS.\*

Daudet, Feuillet, Claretie, Ohnet and Belot make up a list of names which represents fairly the modern school of French fiction. If Zola's name were added, it would be almost a complete enumeration of the conspicuous popular writers who turn out novels for the Paris boulevards, the "American colony" and that class of students who pretend to read them for the purpose of learning colloquial French and in order to familiarize themselves with the manners and customs of the country. The editions of their most successful volumes run up to sixty, seventy, eighty thousands of copies. They are as famous in their domain as Sardou, Augier, the younger Dumas and Labiche are in the literature of the French stage. Two of them have had works crowned by the French Academy (Ohnet's "Serge Panine" and Daudet's "Fromont Jeune et Risler Aine"), and Feuillet is one of the "Forty Immortals." It is natural that a batch of new novels from such hands should excite great expectations, and great expectations usually entail serious disappointments. In this instance there are some compensations; and perhaps it is the class of books to which the latest products of these writers belong, rather than these particular samples, which ought to be condemned.

The most disagreeable surprise among recent French novels is Daudet's "Sapho." Daudet is a favorite among Americans as well as in France. "Fromont Fils et Risler Aine" (which is better known as "Sidonie" in this country) and "Le Nabab" gave him worldwide fame, though he had long been a successful writer of newspaper feuilletons, novelettes, and light plays. His character-drawing secured for him favorable comparison with Dickens, and his scene-painting was as delightful as Bret Harte's. It is irritating to find such rare talent prostituted to depraved taste. "Sapho" is a

\* *SAPHO.* "Mœurs Parisiennes." Par Alphonse Daudet. Paris: G. Charpentier et Cie.

*LA VEUVE.* Par Octave Feuillet. Paris: Colman Levy.

*LISE FLEURON.* "Les Batailles de la Vie." Par Georges Ohnet. Paris: Paul Ollendorff.

*LE PIGEON.* Par Adolphe Belot. Paris: E. Dentu.

*LE PRINCE ZILLAH.* Roman Parisien. Par Jules Claretie. Paris: E. Dentu.

romance of lust ; nothing more nor less. The heroine is a notorious woman of Paris, who takes the soubriquet which forms the title of the book from a bust for which she served as a model. The classical scholar will hold her well named. Rather late in life, for such a woman, she forms a liaison with a young man, whose career she ruins and whom she finally deserts. That is the whole of the story, which is merely diversified by stormy scenes of passion. All the incidents and episodes are of the same libidinous character, and they are more repulsive than Zola's stories of the slums, for men of talent and position are stripped of all the decencies of life and a woman of a higher grade than Nana is endowed with more than Nana's depravity. The only redeeming feature in the book is found in rare and brief glimpses of the domestic life of a country gentleman's family in the grape-growing district of Southern France—the paternal household of Sapho's victim. Aside from this, the book is beastly, with none of the charm and vivacity of Henri Murger's "Vie de Bohème" or Balzac's sketches to atone for the lawless life described. George Sand once said of Zola and Daudet, that "neither of them is concerned before all things with what to me is the object of art—beauty." Before the publication of "Sapho" Daudet's admirers might have resented and disputed this criticism, but not now. There are women like Sapho undoubtedly—and she was consistently fiendish to the end—but they ought not to be put in books ; there is no beauty nor health in them.

To turn from "Sapho" to "La Veuve" is much like suddenly emerging from a noisome swamp with stagnant pools into green hills with clear, rippling brooks. The author of "Le Roman d'un Jeune Homme Pauvre" has retained all the charm of thought and diction with which he delighted his public twenty years ago. "La Veuve" is a short story which may be described as a French counterpart of a Henry James novelette—more dramatic, as French stories are sure to be, but distinguished by the same beautiful writing and by the same refinement of character and motive. Two young men, one an army officer and the other in the navy, are separated by their professions after constant intimacy and sworn friendship from childhood. Robert marries a beautiful and accomplished young girl, and renounces his profession from his desire to remain with his wife. Maurice, his friend, resents the sacrifice of Robert's future, and is disposed to hold Marianne, the wife, responsible without knowing her. The Franco-Prussian war brings the two friends together on the battle-field. Robert is mortally wounded, and requires from Maurice, as a last act of friendship, that he shall swear to go to Marianne, conjure her never to

marry again, in deference to her husband's dying wish, and even to threaten her with the return of her husband's spirit to torment her life if she neglects the solemn warning. Maurice is taken prisoner, and it is a year and a half before he returns to his country home, where his mother lives a neighbor to his friend's attractive widow, and has improved their intimacy to prepare the way, in a fond motherly spirit, for an alliance between Marianne and her son. Maurice comes home oppressed with the duty of communicating to Marianne her husband's dying request—a duty which has weighed heavily upon him from the moment it was assumed. He has cherished a peculiar prejudice always against his friend's wife, whom he has never seen, and Marianne reflects the feeling in a vague sort of way. They meet, and Maurice finds the young widow so charming that he seeks excuses for postponing the message he bears from the grave, though never for a moment abandoning his intention to deliver it. An intriguing aunt of Marianne's, who is ambitious to marry her son to the rich widow, brings about a scene in which Maurice, in order to relieve himself of the imputation of seeking Marianne's hand in marriage, warns her of her husband's terrible injunction, and vindicates his own honor. The germs of love have been planted in the breasts of both, and Maurice suddenly terminates his leave of absence to fly from the fascination which threatens him with disloyalty to his dead friend. Marianne engages herself to her cousin in pique, and when their approaching marriage is announced, Maurice returns, as he feels in duty bound, to repeat his warning. Marianne, influenced more by the presence of Maurice than by his censorship, finds easily a justification for breaking with her cousin, who is a sordid and vulgar fellow. She begs her husband's friend to assist her with his counsel and superior strength, and Maurice, confusing duty with desire, remains. The Platonic relation cannot endure. Maurice is at last forced to choose between his honor and his love. He is resolved to defeat temptation by flight ; Marianne concedes his duty to himself and his friend, but at the parting interview falls desolate and crushed. Maurice is overcome by the great love he feels and receives, and it supplants for the time the strong sentiment of friendship and honor. They marry. But Maurice wanders forth after the wedding breakfast, already dejected at the thought of life-long remorse, passes by the little sanctuary in the roadway where Robert and he had sworn eternal friendship before the rude wooden cross when they were boys, and, maddened by his exaggerated estimate of his loss of honor, kills himself. The ending is tragic, but inevitable. It is impossible to convey in a bare skeleton

the delicacy of sentiment and intensity of conflict worked out in Feuillet's fancy. There is nothing morbid about it; it is free from the taint of boulevard literature; it is fascinating in style and sentiment.

"Lise Fleuron," by the author of "Serge Panine" and "Le Maître de Forges," is a story of the coulisses and the Bourse. As such, it could not well avoid intrigue and scandal; but Ohnet might have spared his heroine, who is in every way a lovely character, the blight of being a mistress instead of a wife. His story would actually have been stronger, and might have been wrought out upon precisely the same lines, if the ambitious young gambler who is finally ruined by the deceptions of a French Jay Gould and the devoted young actress whose life is sacrificed to him had been man and wife. But that would not have been entirely French. The book, in dimensions and character, is much more entitled to be called a novel than any of the others mentioned in this article. It develops a lively interest from the start. The characters are marked by strong individuality, and some of the scenes—such as the reading of a new play to a dramatic company, the rehearsals, the home life of a struggling actress who resists the allurements of rich patrons, a dramatic performance in the provinces, and especially the death-bed of Lise—are drawn by the hand of a true artist. Perhaps an early death saves the poor girl from the degradation of those with whom she is associated, though her nature is so beautiful and unselfish that it might have escaped pollution. The story is very entertaining and, on the whole, not so offensive to good morals and good taste as many of its kind.

"Le Pigeon," by the sensational writer of "L'Article 47," "Les Étrangleurs," and other stories of the same calibre, is at once an agreeable surprise and a deception. It is a volume made up of several short stories—the most pretentious furnishing the title—which are told to the flowers during a summer vacation. One of them is a pretty and sympathetic child's story—"Le Bébé Incassable"—which might be read aloud in the family circle with delight to the young folks; such a recital was scarcely to be expected from Belot. But he justifies the French contempt for the fitness of things by binding within the same covers a disgusting farce—"Trois Blancs dont Un Negre"—which has not a single redeeming feature. "Le Pigeon," the chief story in the book, bears a marked resemblance to Edgar Poe's "Gold-Bug." Both are accounts of the discovery of hidden treasures—it was Captain Kidd's in Poe's sketch—through cipher-writing on an old parchment. The methods are so similar that it is not unlikely Belot's story was sug-

gested by Poe's; but there is sufficient originality and interest in the former to put plagiarism out of the question. Both are ingenious, with the difference that the "Gold-Bug" is weird and improbable, while "Le Pigeon" is dramatic and real.

"Le Prince Zillah" does not sustain the high reputation as a novel-writer earned by Claretie in "Monsieur le Ministre," "La Maison Vide," and two or three other books. It is a story of Hungarian and gypsy passion in Paris life. It is not clean, but it escapes the degradation of a large proportion of the current French novels. The critical situation in the book is dramatic, and there is some good writing in it, especially the description of a newspaper Bohemian's garret and the interior of a madhouse, but it has not the interest of "Lise Fleuron" and none of the charm of "La Veuve."

One cannot run through a number of samples of contemporaneous French fiction without concluding that the French novel, like Paris itself, is sustained for the delectation of those in search of pleasure; the difference is that Paris is renovated and adorned, and the novel is defiled and polluted as a rule, in order to amuse.

JAMES B. RUNNION.

#### MORE OF CARLYLE'S MEMOIRS.\*

There is no apology in the introductory chapter of the concluding volumes of the biography of Thomas Carlyle. There was no apology to be given. The story of a great man's life has been told by one large enough to comprehend him, to appreciate his high qualities, and to understand how trifling in comparison were the frailties which marred his character. Mr. Froude has performed the difficult task imposed upon him as the literary executor of his friend and teacher, with honorable fidelity and eminent skill. He has incurred severe censure during the accomplishment of his duty; but in simple and dignified words, occurring here and there as occasion served in these concluding volumes, he has explained the terms which Carlyle required of him in the publication of his reminiscences and personal history, and how in the fulfilment of the sacred obligation he could do no otherwise than he has done. This final portion of the biography, considered by itself, is a noble work, marked by such conscientiousness of purpose, such devotion to truth, such keen perception of character, and such signal talent, as make it

\* THOMAS CARLYLE: A HISTORY OF HIS LIFE IN LONDON, 1834-1881. By James Anthony Froude, M.A. Two Volumes. New York: Charles Scribner's Sons.

plain why the author was chosen by Carlyle as the fit man for the undertaking. Mr. Froude reflects, in the execution of his charge, the spirit of him whom he speaks of as his "master," and deepens one's respect for himself as he does for the man whose life and work he has commemorated.

It was in 1849 that Mr. Froude became personally acquainted with Mr. Carlyle. He had been a student or a Fellow at Oxford during the agitation over the "Tracts for the Times," and, as he writes, had been

"saved by Carlyle's writings from Positivism, or Romanism, or Atheism, or any other of the creeds or no creeds which in those days were whirling us about in Oxford like leaves in an autumn storm. \* \* \* Carlyle taught me a creed which I could then accept as really true; which I have held ever since with increasing confidence, as the interpretation of my existence and the guide of my conduct, so far as I have been able to act up to it. Then and always I looked, and have looked, to him as my master. In a long personal intimacy of over thirty years, I learned to reverence the more profoundly as I honored the teacher."

Mr. Carlyle was not favorably inclined to Mr. Froude before meeting him.

"I had written something, not wisely, in which heterodoxy was flavored with the sentimentalism which he so intensely detested. He had said of me, that I ought to burn my own smoke and not trouble other people's nostrils with it. Nevertheless, he was willing to see what I was like."

In describing his first visit to Cheyne Row, Mr. Froude observes :

"I did not admire him the less because he treated me—I cannot say unkindly, but shortly and sternly. I saw then what I saw ever after—that no one need look for conventional politeness from Carlyle; he would have the exact truth from him and nothing else."

The impression which Mrs. Carlyle left upon Mr. Froude's mind at the time is related as follows :

"Her features were not regular, but I thought I had never seen a more interesting-looking woman. Her hair was raven black; her eyes dark, soft, sad, with dangerous light in them. Carlyle's talk was rich, full, and scornful; hers delicately mocking. She was fond of Spedding (a friend present), and kept up a quick, sparkling conversation with him, telling him stories at her husband's expense, at which he laughed himself as heartily as we did. It struck me then, and I found always afterwards, that false sentiment, insincerity, cant of any kind, would find no quarter either from wife or husband; and that one must speak truth only, and, if possible, think truth only, if one wished to be admitted into that house on terms of friendship. They told me that I might come again. I did not then live in London, and had few opportunities; but if the chance offered, I never missed it."

The account of the personal intercourse between Mr. Froude and Mr. Carlyle is as interesting as any part of the biography, and its progress and results are exhibited in the ensuing passages :

"Up to 1860 I had lived in the country. I had paid frequent visits to London, and while there had seen as

much of Cheyne Row and its inhabitants as Mrs. Carlyle would encourage. I had exchanged letters occasionally with her and her husband, but purely on external subjects, and close personal intimacy there had as yet been none. In the autumn of that year, however, London became my home. Late one afternoon in the middle of the winter, Carlyle called on me, and said that he wished to see more of me—wished me, in fact, to be his companion, so far as I could, in his daily rides or walks. Ride with him I could not, having no horse; but the walks were most welcome—and from that date, for twenty years, up to his own death, except when either or both of us were out of town, I never ceased to see him twice or three times a week, and to have two or three hours conversation with him."

In this close companionship with Carlyle, Mr. Froude was struck first by his tenderness toward all living creatures.

"I found that personal sympathy with suffering lay at the root of all his thoughts. \* \* His conversation, when we were alone, was even more surprising to me. I found him impatient of nothing but of being bored; gentle, quiet, tolerant; *sadly*-humored, but never *ill*-humored. \* \* \* Even in his laughter he was always serious. I never heard a trivial word from him, nor one which he had better have left unuttered. He cared nothing for money, nothing for promotion in the world. If his friends gained a step anywhere, he was pleased with it, but only as worldly advancement might give them chance of wider usefulness. Men should think of their duty, he said; let them do that, and the rest, as much as was essential, would be added to them."

Mr. Froude speaks of the marvellous learning which Carlyle disclosed in these conversations. His memory was prodigious and his intellectual curiosity unbounded. He had a minute familiarity with English, French, German and Italian literatures, and never stopped after reading a book until he had learned all that was possible of its author. He seldom attended church, but faith in a divine Providence he always retained. Says his biographer:

"He was perplexed by the indifference with which the Supreme Power was allowing its existence to be obscured. I once said to him, not long before his death, that I could only believe in a God which *did* something. With a cry of pain, which I shall never forget, he said, 'He does nothing.'"

It was the wish, amounting to a command, of Carlyle, that the memorials of himself and his wife should appear in the order they here followed; but could these last volumes have been published prior to the letters of Mrs. Carlyle, it would have ensured a clear understanding of them and precluded many harsh and unjust judgments. Mr. Froude explains, with great delicacy but entire conclusiveness, the causes of the domestic unhappiness which prevailed for many years at Cheyne Row, and of its final deliberate exposure to the world. Carlyle's infirmities of temper are perfectly well-known, but, as his biographer states:

"His faults, which in his late remorse he exaggerated, as men of noblest natures are most apt to do, his impatience, his irritability, his singular melancholy, which made him at times distressing as a companion,

were the effects of temperament first, and of a peculiarly sensitive organization; and, secondly, of absorption in his work and of his determination to do that work as well as it could possibly be done. \* \* \* There never was a man — I at least never knew one — whose conduct in life would better bear the fiercest light which can be thrown upon it. In the grave matters of the law he walked for 85 years unblemished by a single moral spot. There are no 'sins of youth' to be apologized for. In no instance did he ever deviate even for a moment from the strictest lines of integrity. \* \* Tender-hearted and affectionate he was beyond all men whom I have ever known."

The love between Carlyle and his wife was profound and constant. They respected and admired each other's talents and character. They were excellent comrades, but, unfortunately, too much alike; and therefore, despite the affectionate nature of their union, were not perfectly mated. Mrs. Carlyle was charming, witty, brilliant, heroic and self-sacrificing, but "affectionately playful as she naturally was, she had a 'hot temper,' as Carlyle had said, and a tongue, when she was angry, like a cat's, which would take the skin off at a touch." A good deal of sympathy has been excited because Carlyle separated her from her mother. But the truth is, the ladies could not get along together. "They loved each other dearly and even passionately. They quarrelled daily and made it up again. Mrs. Carlyle, like her husband, was not easy to live with."

After Carlyle made the acquaintance of Lady Ashburton, in 1843, the spectre of jealousy haunted his wife's mind until near the close of her life. It had no rational origin, but it persisted, destroying her happiness and cruelly afflicting her husband. It occasioned violent scenes between them; it estranged and embittered Mrs. Carlyle and filled his heart with unutterable sorrow. "Poor Carlyle!" exclaims Mr. Froude. "Well might he complain of his loneliness! though he was himself in part the cause of it. Both he and she were noble and generous, but his was the soft heart, and hers the stern one." Carlyle's letters to his wife during their frequent separations in these years of difficulty, often move us to tears by their tenderness and love, and their entreaties for a return of her trust. As Mr. Froude remarks:

"They threw strange lights on his domestic life, sad and infinitely touching. When he complains so often of the burdens that were laid upon him, one begins to understand what he meant. \* \* \* 'O Jeannie! (he once wrote) you know nothing about me just now. With all the clearness of vision you have, your lumen-eyes do not reach into the inner region of me, and know not what is in my heart, what, on the whole, was always and will always be there. I wish you did, I wish you did.'"

Carlyle's mother was the only person who ever completely understood him, and the fondness of the two for each other was like that of lovers. In the last year and a half of her

life, Mrs. Carlyle enjoyed a return of confidence in her husband's affection and their happiness was again as perfect as in the early part of their marriage. But she was now gradually fading away, and the circumstances of her sudden death in Carlyle's absence, are pathetically depicted by the biographer. As he looked upon her lifeless frame, he says:

"There was an expression in her face which was not sleep, and which, long as I had known her, resembled nothing which I had ever seen there. The forehead, which had been contracted in life by continued pain, had spread out to its natural breadth, and I saw for the first time how magnificent it was. The brilliant mockery, the sad softness with which the mockery alternated, both were alike gone. The features lay composed in a stern majestic calm. I have seen many faces beautiful in death, but never any so grand as hers. I can write no more of it. I did not then know all her history. I knew only how she had suffered, and how heroically she had borne it."

Froude's picture of Carlyle in death, fifteen years later, belongs as a pendant here.

"He lay calm and still, an expression of exquisite tenderness subduing his rugged features into feminine beauty. I have seen something like it in Catholic pictures of dead saints, but never, before or since, on any human countenance."

When Carlyle looked over his wife's papers and journals, after she had gone, he saw for the first time how much he had made her endure by his petulance and complaining. He had done it all unconsciously, but he was smitten with a great remorse. His atonement was to publish her letters, that the world might know how brilliant a light had gone out when her spirit left the earth, and also how far he had come short of making that life happy which had been allied with his. He gave the letters and memoirs, after editing them, to Mr. Froude for publication immediately after his decease. Mr. Froude writes:

"This action of Carlyle's struck me as something so beautiful, so unexampled in the whole history of literature, that I could but admire it with all my heart. Faults there had been; yes, faults no doubt, but such faults as most married men commit daily and hourly, and never think them faults at all; yet to him his conduct seemed so heinous that he could intend deliberately that this record should be the only history that was to survive of himself. In his most heroic life, there was nothing more heroic, more characteristic of him, more indicative at once of his humanity and his intense truthfulness."

Two years later, without warning, Carlyle sent to Mr. Froude the mass of matter out of which his own biography was to be constructed. He had found that a life or lives of him would be written after his death, and he preferred, as the deed could not be prevented, that his friend who best knew and loved him should assume the charge. In pursuance of the work, Mr. Froude has made copious extracts from the letters of Carlyle, allowing him to disclose himself, so far as was possible, in his own words. He has, however, added his interpre-

tation of Carlyle's motives and actions, and his criticisms upon Carlyle's successive writings. In the whole composition, the biographer evinces an honest and single-hearted desire to represent the man he was delineating impartially and faithfully. It is evident that the law of truth, which was Carlyle's strongest characteristic, has been the ruling impulse of Mr. Froude; and while we gain from him a fuller knowledge of the life and conduct of the teacher, we get an insight into the principles and methods of the pupil and the historian.

SARA A. HUBBARD.

#### BRIEFS ON NEW BOOKS.

DR. WM. HAND BROWNE'S "Maryland, the History of a Palatinate"—the third issue in Houghton, Mifflin & Co.'s series of "American Commonwealths"—is a welcome and entertaining book. Its literary execution and historical insight cannot be too highly commended. The author has treated only that part of the history of Maryland which preceded the Revolutionary war, of which the least is known, and while it was under the proprietary government of the several Lords Baltimore. As the chief editor of the early Maryland Archives now passing through the press under the patronage of the State Assembly of Maryland, Dr. Browne has special qualifications for writing the work. Compared with some of the other colonies, the events in the history of Maryland were rather tame and commonplace; and yet the conditions of the settlement made them unique, and under the author's skilful treatment, they, with the social customs arising therefrom, become instructive and entertaining. Although nominally a Catholic colony and under Catholic rulers for the most part, a majority of the settlers, even at the start, were Protestants, and the disparity in numbers kept on increasing. In 1675, when the third Lord Baltimore became the Proprietary, the Protestants outnumbered the Catholics twelve to one. Religious toleration, therefore, became a political necessity; for the home government would have resented any abridgment of the rights of the Protestants. It is to the credit, however, of the Catholic rulers that they never attempted to set up any religious test, and that they placed all religious denominations on an equal footing. This is more than the Church-of-England men did when they came into power in 1692, after the accession of William and Mary to the British throne. The Assembly then thanked their Majesties for deliverance from "a tyrannical Popish government under which they had long groaned," and made the Protestant Episcopal Church the established church of the province, laying a tax of forty pounds of tobacco upon every person for its support, not excepting Dissenters, Catholics, and Quakers. Dr. Browne gives the details of the very strange negotiations of honest William Penn in fixing the boundary line between Maryland and Pennsylvania, by which his sons got two and a half million acres of territory to which they had no shadow of claim. The facts presented tend to confirm Lord Macaulay's estimate of Penn's character.

A CONSIDERABLE accession to the folk-lore of the aborigines of America has been made by Mr. Charles G. Leland, whose talent in this line of research has been heretofore abundantly demonstrated. For some two years past Mr. Leland has been gathering among the Passamaquoddy and Penobscot tribes of Maine, and the Micmacs of New Brunswick, the remnants of their myths and traditions which have survived to the present day. His labor has been rewarded by the discovery of upward of two hundred tales belonging to a system of mythology which he declares to be far grander than that revealed to us by the Chippewa or Iroquois Hiawatha legends, and having many points of similarity with the Eddas and Sagas of the Scandinavians. To trace the resemblance between the traditions of the Norsemen of the old world and the red men of the new, has afforded work for Mr. Leland peculiarly suited to his tastes. A selection from this mass of folk-lore, arranged and edited by him, is given in the volume styled "The Algonquin Legends of New England" (Houghton, Mifflin & Co.) The chief figure in the Algonquin mythology is Glooskap, a giant of more appalling size and might, when fronting his enemies, than either Thor or Odin, yet the gentlest and friendliest of companions when seated at his hearth-stone. A circle of inferior heroes environs the chief Glooskap, who possess severally wierd and supernatural powers. Animals, also, figure in the myths, as enchanters and witches exercising uncanny arts upon helpless human beings. The tales have the fascination of fairy-lore, aside from their interest as clues to the origin and affinities of the people among whom they sprung into life. The pictures, reproducing the rude drawings of the Indians, are a valuable feature of the collection.

COLONEL C. CHAILLÉ LONG is one of a number of American soldiers who entered the military service of the Khedive in 1870. From that time until after the destruction of Alexandria, in the summer of 1883, he was a resident of Egypt. In 1874 Col. Long joined General Gordon in the expedition of the latter to Sudan. He occupied the position of chief of Gordon's staff for little more than a year, during which time he displayed great bravery and boldness in exploration, making important discoveries about the head-waters of the Nile. His opportunities favored a familiar acquaintance with the leading personages and events involved in the history of Egypt during the entire period of his stay in the country, and from this knowledge he has written a little book entitled "The Three Prophets: Chinese Gordon, Mohammed-Ahmed (El Maahdi), and Arabi Pasha," (D. Appleton & Co.) Only a small part of the book relates directly to the three leaders mentioned in the title, the bulk of it being filled with an account of the brief but destructive warfare resulting from the rebellion of Arabi in 1883. Col. Long holds no flattering opinion of Gen. Gordon, regarding him as a capricious, hypocritical adventurer, rather than a hero worthy of admiration. It is his belief that Gordon and Arabi have both worked from the beginning in collusion with Downing Street to carry out a grand plot for the delivery of Egypt into the power of the British Government, Gordon's reward to be in the end the vice-royalty of the Sudan. The idea appears most improbable when first

broached, yet Col. Long relates some singular circumstances which lend plausibility to it. He is neither a lucid nor methodical writer, yet his narrative is interesting as that of an intelligent and effective actor in the scenes he describes.

It was an unusually happy thought which led to the inclusion of a volume of selections from Milton's prose in Appleton's Parchment Library. Reading of all sorts is furnished so abundantly at the present day, and in forms so convenient, that even the great reputation of Milton will not impel many to seek out his prose writings in the huge folios where they have reposed so long, and from which they are not likely, in their entirety, to emerge. But there are portions of these writings which have significance for all ages, and no one who would be familiar with the chief glories of English literature can afford to neglect them. In them, hardly less than in his poems, there is revealed the character of the man of whom Landor says: "It may be doubted whether the Creator ever created one altogether so great." Mr. Ernest Myers, in his introduction to the present volume, very truly says: "Small indeed is the residue of prose from any pen that can be fully enjoyed two centuries, or even one, after it is written." To this residue much of the prose of Milton unquestionably belongs; indeed, of all English prose left us from past centuries, there is none which may be ranked with the best of it. The fact that much for which Milton contended has since been realized does little to lessen the value of these writings for our day and generation, for that value lies in their spirit rather than their matter, and the contagion of that exalted spirit must be ennobling in the remotest age. We have here the "Areopagitica" and "The Tenure of Kings and Magistrates" entire, as well as the letter "On Education," and extracts from "The Reason of Church Government," from the tracts on the Smeectymnus controversy, from the "Eikonoklastes," and from other writings. The introductory essay by Mr. Myers is well-written and judicious.

A CHARMING and valuable book is that in which Dr. Charles C. Abbott describes "A Naturalist's Rambles about Home" (D. Appleton & Co.) The name of the author is familiar to the readers of "The Popular Science Monthly," "The Naturalist," and periodicals of their class, as one carrying weight with it. Its owner is a fond lover and trained and expert observer of nature. He has spent his life in the home of his forefathers, in a favored locality near Trenton, New Jersey, where large tracts of wood and water are within easy walking distance. It has been his rule, in starting out for a stroll, to have some definite object in nature for special study on the occasion, some one or another of the live creatures abiding or visiting in his vicinity to look for, in hope of discovering something new or interesting in its habits. This custom, pursued from boyhood, has not only served as a delightful incentive to rambles in all sorts of weather and at all times of the year, but has kept his senses in the best discipline and enabled him to accumulate a large store of accurate information in varied departments of natural history. By noting over and over the ways of bird and beast in their respective haunts, he has learned that ninety-nine times or so they may do the thing which every-

body knows they do, and the hundredth time do something nobody ever saw them do before. Thus, by watching and waiting, he has caught them at many an odd trick which reveals a hitherto unknown trait and gives the scientist a clue he is glad of. Dr. Abbott possesses an admirable style, simple, clear, and animated; hence his book, with its fresh stories of birds, quadrupeds, reptiles, and fishes, is adapted to minds of every age and degree of culture.

THE perusal of the memoirs of "The Countess of Albany," by Vernon Lee, excites a desire to read some condensed and unaffected sketch of the woman, if such is to be had. After the ordeal of this stilted essay, some distinct and trustworthy idea of the deserts of Madam d'Albany would be grateful. Vernon Lee asserts, with excessive flourish and repetition, that she was highly intellectual. This is a novel character to claim for her whom the world has remembered chiefly as the unhappy wife of Charles Edward the Pretender, and as the mistress of Alfieri. The author fortifies her assertion merely with the statement that Madam d'Albany read enormously, and the profoundest writings in several languages. She does not say that she read understandingly, or that the pursuit produced any enlarging or ennobling effect upon her mind or morals. In short, her labored efforts to invest her with importance, and to convince us that in her complicated social relations she remained ever a virtuous woman, fail of success. The repute of the Countess of Albany is undeniably the accident of her birth and position. It is not founded upon any specially strong individuality of her own. It was her fate to be attached successively to two conspicuous men, and although standing completely in the shadows of both, the strong light thrown upon them necessarily brought her figure into prominence. It is the first instance of a lack of good judgment in choosing the subjects of the "Famous Women Series;" and it is a singular coincidence that the writer of the number should have been equally unsatisfactory. It is not often that so turgid and ineffective a piece of literary work is brought to the critic's notice. (Roberts Brothers.)

AMONG other things brought out by the sharp discussion of economic questions incident to the Presidential campaign, is a paper by Robert P. Porter, read before the Arkwright Club of Boston, last August, and now published in a cheap pamphlet by J. R. Osgood & Co., entitled "Protection and Free Trade, To-day, at Home and Abroad, in Field and Workshop." It presents a compilation of facts gathered by the personal observation of the author in England, France, Germany, Holland, and Belgium,—Great Britain and Holland representing the principle of Free-trade, and the other countries the Protective policy. Mr. Porter writes with a fine scorn of all theories of political economy, and never ceases to proclaim his devotion to facts; but he does not scruple to ignore all facts that do not serve his purpose. He proceeds on the assumption that the policy of Free-trade is the cause of, and the policy of Protection will prove a cure-all for, the sad condition of things which he portrays as existing in the Free-trade countries; making no account of the many complicated other influences involved in all alternations of financial prosperity and disaster, and ignor-

ing also the fact that the last twelve months mark a period of great stagnation and multiplied failures in almost every branch of manufacturing industry in our country, where the Protective policy is carried out more completely than in any other region of the globe. The paper is to be regarded only as a campaign document, and as such it will doubtless serve its purpose. It may also tend to hasten the hour when economic questions can be discussed and settled on their merits, apart from the bias of either political parties or of private interests.

"THE Destiny of Man Viewed in the Light of his Origin," is the subject of a lecture prepared by Mr. John Fiske for the Concord School of Philosophy, and now put in the form of a book (Houghton, Mifflin & Co.). The little volume which deals with this large subject will damage whatever claim the writer may have had to the title of philosopher in any other than the Concord sense. His acceptance of the laws of natural-selection and of the development of life upon the earth is full and unreserved; but, having committed himself upon these points, he proceeds to construct sophistical distinctions between man and the lower animals, in order to provide a support for the optimistic conclusions which he has in view. It will strike many readers as most singular that a man of Mr. Fiske's abilities should be able to argue himself into such a state of mind as honestly to entertain the fundamentally opposed conceptions of the principle of organic evolution on the one hand, and of the unique position of the human species on the other. Scientific knowledge is brought into disrepute, rather than aided, by writings such as these. Mr. Fiske's vision of a future golden age for mankind is harmless enough; but concerning the future of the individual, his attitude is, from his standpoint, untenable, and is defended by the most desperate sophistry. He tells us that "there are some minds inaccessible to the class of considerations here alleged, and perhaps there always will be." It is certainly to be hoped, for the sake of science, that such minds always will be found, and in ever increasing numbers.

THE history of "The Ancient Empires of the East," by Professor Sayce, of Oxford, exhibits the solid workmanship which is to be looked for from a philologist of his well-proved attainments. The matter comprising the volume is most compact, only 275 duodecimo pages being allowed for the five divisions treating respectively of Egypt, Babylonia, and Assyria, the Phoenicians, Lydia, and the Persian Empire. The work was written to accompany the author's edition of the first three books of Herodotus, and with the purpose not only of correcting the errors of the Greek historian, but of presenting a sketch of the ancient empires answering in accuracy of detail to the demands of the present day. The continual progress of discovery among the native monuments of these nations, renders necessary a frequent recasting of their history, even such recent authors as Lenormant and Masters being outstripped by the advance of archaeological research. In the brief space to which he has limited himself, Professor Sayce has condensed a comprehensive yet particular account of the life of the great empires of ancient times. The outline of their geography, ethnology, chronology,

religion, mythology, art, literature, and science, is rounded out, although in the most succinct language. At the conclusion, a series of valuable dynastic tables is presented. The work would serve usefully as a manual for schools, or for purposes of comparison in reading older and fuller histories which could not, like the present one, embody the results of the latest research. (Charles Scribner's Sons.)

MR. ALBERT SHAW'S "Icaria: a Chapter in the History of Communism" (Putnam) is an interesting and well-written account of one of the most instructive experiments ever made in actual communistic life. "As an example," he well says, "of communism in the concrete, Icaria has illustrative value beyond all proportion to its membership, wealth, and success." There have been larger and more successful communistic experiments in the United States, but for the student of social science the history of Icaria is as superior to theirs in value "as the history of Greece is superior to that of China for the student of political science." The study will be of especial importance at a time like this, when all forms of socialistic theories are so eagerly discussed. Simply as a narrative, Mr. Shaw's work is as fascinating as a romance. He has had the good sense to write as a chronicler, without troubling himself to argue for or against the theories underlying the events that he records. His studies have been made and are presented in the true historical spirit, and, as a contribution to the discussion of the great social problems of the age, possess greater practical value than some far more pretentious works.

"WORKING Men Coöoperators" (Cassell) is the title of a little book prepared by two English writers familiar with the subject, designed to set forth the principles and methods of the coöoperative movement. It brings to view many interesting facts respecting that movement in Great Britain, where it has been followed up more extensively than elsewhere, with happy results. Very few attempts in that direction have been made in our country, and none that we know of have met with success. The little book is therefore well worth reading by our workingmen, both as a guide and an encouragement to efforts which may improve their condition. The extent of the British organizations will surprise most readers. "The societies may be divided into three kinds: (a) About 1,200 distributive societies, or retail stores, with 640,000 members and £6,000,000 capital, the sales being annually about £18,000,000. (b) Two wholesale societies, one in England and one in Scotland, which are federations of these stores. The great societies have buyers in various parts of the world, and supply the needs of those stores which deal with them. The sales of the English society are about four and a half millions annually, and of the Scottish society about one and a half millions. (c) About twenty-two manufacturing or productive societies and five federal corn mills. The total business done by these workingmen's societies in the last twenty years has been about two hundred and fifty millions, and the net profits upon this business have been about twenty millions, nearly all of which has gone into the pockets of the working classes." Besides this pecuniary benefit, the system

is shown to be very advantageous as an incitement to the saving of wages and as a means of education in the management of business, and the general condition of those who participate in it is in every way improved. The book gives full details of the management of the societies, and thus furnishes valuable instruction to any who contemplate forming such organizations. It would seem that our American working people might advantageously adopt some measures of this kind.

A SERIES of twelve Sunday evening lectures delivered last winter before the congregation of Mt. Vernon Church, Boston, by the pastor, Dr. S. E. Herrick, has been published under the title of "Some Heretics of Yesterday" (Houghton, Mifflin & Co.). The aim of the lecturer was to trace the course of the Reformation—the great revolt against traditionalism and authority, as it is defined—from its inception by Tauler in Germany to the close of Wesley's ministry in England, a period of five centuries. A history of the twelve chief Protestants who carried on the great work, one after another,—Tauler, Wyclif, Huss, Savonarola, Latimer, Cranmer, Melanchthon, Knox, etc.,—forms the substance of the discourses. There is no new light thrown on their lives, nor does their story receive fresh attraction from the manner in which it is rehearsed. As a compilation of biographies of men to whom the Christian world is indebted for the purification of its religious creeds, the book has a value for readers outside the circle to which it was primarily addressed.

#### LITERARY NOTES AND NEWS.

E. P. Roe's new novel, "A Young Girl's Wooing," starts off, as announced by its publishers, with an edition of 25,000 copies.

MRS. OLIPHANT's new serial story, the first installment of which will appear in the January "Atlantic," will be called "A Country Gentleman."

THE "Magazine of Art," the best popular periodical of its class, begins a new volume in December. Published by Cassell & Company, New York.

THE appreciation of Bayard Taylor in England is evidenced by the announcement of an edition of his "Life and Letters" (reviewed in last month's DIAL) to be brought out in London.

AMONG the attractions of "Wide Awake" the coming year will be an historical series relative to Westminster Abbey, by Rose Kingsley, a daughter of Canon Kingsley. The leading serial story will be furnished by Mr. Craddock.

THE "Quiver," an English periodical with a vast array of bishops and divinity doctors as contributors, is hereafter to be issued also in this country by its English publishers, Cassell & Company. It is "an illustrated unsectarian magazine for Sunday and general reading."

THE biography of Poe, by Mr. G. E. Woodberry, to appear in the "American Men of Letters" series, will contain important letters from Poe and others, which have hitherto been kept private. Several

episodes in Poe's career will be explained; and a fuller account will be given of his parentage, marriage, and last days, than any hitherto published.

AN interesting announcement of forthcoming publications is that of "The Artist's Library," a series of valuable hand-books on the history and practical application of art, by well-known foreign writers, and published under the patronage of the Administration of Fine Arts at Paris. They are to be translated into English, edited by Mr. John Sparkes, principal of the South Kensington Art School, and published in London and New York by Cassell & Company.

MR. AINGER's edition of Charles Lamb's Miscellaneous Essays and Poems, to be published at once by Macmillan & Co. in London, and simultaneously in New York by A. C. Armstrong & Son, will contain all Lamb's miscellaneous writings that he had himself selected for preservation in a permanent form, and whatever else in the shape of new materials Mr. Ainger has derived from Lamb's annotations to George Wither, his interleaved copy of which is now in the possession of Mr. Swinburne. This edition will also contain quotations from several unpublished letters of Lamb, in various hands.

A VERY attractive edition of Poe's complete works is just issued by A. C. Armstrong & Son. It is in six volumes, crown octavo, printed from new stereotype plates, and illustrated by etchings from original designs by Gifford, Church, Platt, Pennell, Vandenhoff, and other artists, also fac-similes, autographs, and a new portrait of the poet. Besides Mr. Stoddard's last and complete memoir of the poet, there is included a new paper from his pen on "The Genius of Poe," which appears in no other editions.—The same publishers will issue this month "History of Art in Phoenicia, Cyprus, and Asia Minor," translated from the French of Georges Perrot and Charles Chipiez, in two volumes, with 500 illustrations.

#### TOPICS IN LEADING PERIODICALS.

NOVEMBER, 1884.

Acadian Tragedy, the. Francis Parkman. *Harper's.*  
 African Problem, the. E. W. Gilliam. *No. Am. Review.*  
 Alzavosky. Wm. J. Armstrong. *Atlantic.*  
 Andersen, Hans Christian. H. H. Boysen. *Dial.*  
 Art Competitions, the. F. D. Millet. *Harper's.*  
 Bull Run, Battle of. G. T. Beauregard. *Century.*  
 —W. L. Goss. *Century.*  
 California's Golden Prince. Chas. H. Shinn. *Mag. Am. History.*  
 Carlyle, Thomas. Memoirs of. Sara A. Hubbard. *Dial.*  
 Charles Reade (with letters). Mrs. Jas. T. Fields. *Century.*  
 Chinese Theatre. H. B. McDowell. *Century.*  
 Chrysanthemums. John Thorpe. *Harper's.*  
 Colonial College, an Old. C. F. Richardson. *Mag. Am. History.*  
 Columbia College. *Harper's.*  
 Crude Science in Aryan Cults. E. P. Evans. *Atlantic.*  
 De Senectute. F. Sheldon. *Atlantic.*  
 French Novels, Recent. J. B. Bunyon. *Dial.*  
 Friendship in Ancient Poetry. J. C. Sharp. *No. Am. Review.*  
 Great Hall of William Rufus. Thredwell Walden. *Harper's.*  
 Gwinnett, Button. C. C. Jones, Jr. *Mag. Am. History.*  
 Half-Time in Schools. E. E. Hale. *No. Am. Review.*  
 Hooker, Sir Joseph, at Kew. Joseph Hatton. *Harper's.*  
 House Drainage. Geo. E. Waring, Jr. *Century.*  
 Italian Bourbons, Last Stand of. Wm. C. Langdon. *Atlantic.*  
 Knox's United States Notes. *Atlantic.*  
 Lakes of Upper Italy. *Atlantic.*  
 Madison, James. Mr. Gay's Biography of. Wm. Henry Smith. *Dial.*  
 Malta. J. M. Hillyar. *Atlantic.*  
 Mistral's Nerto. Harriet W. Preston. *Atlantic.*  
 Mocking-Bird, Haunts of the. Maurice Thompson. *Atlantic.*  
 Naval Armament, Progress in. Hobart Pasha. *No. Am. Review.*  
 Negro Problem, the. W. S. Shaler. *Atlantic.*  
 Norman Fisher-Folk. Mary G. Humphreys. *Harper's.*  
 Ochre Point. Mrs. E. G. L. Wheeler. *Mag. Am. History.*

Omar Khayyám, *Vedder's Illustrations for H. E. Scudder*. Century. Over-illustration. Chas. T. Congdon. *No. Am. Review*. Presidency, *Unsuccessful Candidates for the Mag. Am. History*. Presidents, *How Shall We Elect?* Geo. T. Curtis. *Century*. Psychology and Education. J. B. Roberts. *Dial*. Sculptors of the Early Italian Renaissance. Kenyon Cox. *Century*. Smith, Sydney. *Andrew Lang*. *Harper's*. Social Science, *a Phase of H. C. Potter*. *Century*. Socialism of To-Day. W. F. Allen. *Dial*. Spenser's Latest Critic. E. L. Youmans. *No. Am. Review*. Suffrage, *Restriction of the Wm. L. Scruggs*. *No. Am. Review*. Woman as a Political Factor. R. C. Pitman. *No. Am. Review*.

## BOOKS OF THE MONTH.

[The following List includes all New Books, American and Foreign, received during the month of October, by MESSRS. JANSEN, McCLENG & CO., Chicago.]

## ILLUSTRATED GIFT BOOKS.

**French Etchers.** Examples of the work of Corot, Jacquemart, Vagrasat, Nehrli, Daubigny, Martial, and others. With descriptive text by R. Riordan. Folio, \$15.

**Cathedral Cities, Ely and Norwich.** Drawn and Etched by R. Farren, with an Introduction by E. A. Freeman, D.C.L. Folio, net, \$20.

**Etched Examples of Paintings.** Old and new. With notes by J. W. Mollett, B.A. Etchings by Flameng, Jacquemart, Unger, Rajon and others (all 22). Quarto. London, \$12.

**Some Modern Etchings.** Original plates by McCutcheon, Waller, Monks, Satterlee, Champney, Pennell and others. Folio, \$10.

**The Battle Ground of the Eighties.** Drawn and Etched by R. Farren. Folio, net, \$12.

**A Sentimental Journey** Through France and Italy. By Laurence Sterne. Illustrated by Maurice Deloix. Large 8vo. in cloth, portfolio, \$12.50. The Edition, 1,000 copies, of which 250 are for England.

**The Seven Ages of Man.** From Shakespeare's "As You Like It." Illustrated with photogravures from Original Paintings by Church, Harper, Hovenden and others. Artists Edition. Quarto. Cloth, \$3. Vellum or Alligator pattern, \$3.50.

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**The Complete Works of Robert Burns.** "Favorite Edition." Illustrated. Pp. 636, gilt edges, \$2.50.

**Violet Among the Lilies.** A Sequel to "Violet with Eyes of Blue" and "Gathering of the Lilies." By Mrs. L. Clarkson. Royal Quarto gilt edges, \$5.

**Sibylline Leaves.** Whereto are to be found the Omens of Fate. By Ursula Major. Illustrated. Quarto. \$5.

**The Lay of St. Aloys.** A Legend of Blois. By Thomas Ingoldsby. With the old Letters and new Illustrations of E. M. Jessop. Folio. London, \$4.50.

**Art Year Book.** Of the New England Institute for 1884. American Art. Net, \$4.

**Poems for Christmas, Easter and New Year's.** By H. Butterworth. 4to. Beautifully illustrated. \$4.

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**Atala.** By Chateaubriand. Translated by J. S. Harry. Illustrated by Doré. 4to., gilt edges. \$5.

**Canadian Pictures.** Drawn with Pen and Pencil. By the Marquis of Lorne, K.T. Imp. 8vo., pp. 222. \$3.50.

**Country Cousins.** Short Studies in the Natural History of the United States. By E. Ingersoll. Illustrated. 4to., pp. 252. \$2.50.

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